

MEMORY, EGO AND SELF-EXPERIENCE

personality which is the form of our superficial or apparent self. All this change of circumstance is summed up in philosophical language as causality; for in this stream of the cosmic movement the antecedent state seems to be the cause of a subsequent state, or else this subsequent state seems to be the result of a previous action of persons, objects or forces: yet in fact what we call cause may very well be only circumstance. Thus the mind has over and above its direct self-consciousness a more or less indirect mutable self-experience which it divides into two parts,, its subjective experience of the ever-modified mental states of its personality and its objective experience of the ever-changing environment which seems partly or wholly to cause and is yet at the same time itself affected by the workings of that personality. But all this experience is at bottom subjective; for even the objective and external is only known to mind in the form of subjective impressions.

Here the part played by Memory increases greatly in importance; for while all that it can do for the mind with regard to its direct self-consciousness is to remind it that it existed and was the

same in the-
past **as** in the present, it becomes in our
differen-
tiated or surface self-experience an
important power
linking together past and present
experiences, past
and present personality, preventing
chaos and disso-
ciation and assuring the continuity of the
stream in
the surface mind. Still even here we must
not